"Purely native trade with other islands has been going on for an indefinite period, - presumably ever since the islands were first settled. With its nearest neighbor, Woleai, Ifalik has little opportunity for trade, since the resources and products of the two atolls are nearly the same. What trading there is follows the native pattern of gift exchange. We witnessed one example. Woleai was short of breadfruit at the time, because virtually all trees had been destroyed on the largest island of the atoll. This destruction was begun by the Japanese in clearing for a landing strip, and finished by the Americans in bombing it. A canoe that set sail for Woleai during the breadfruit season took all of the fruit it could carry; in fact, several loads taken out in small canoes had to be returned for lack of storage space aboard the sailing canoe. Some of the breadfruit may have been earmarked for relatives or particular friends, but [128] most of it was to be distributed as the Woleai chiefs saw fit. Nothing was said about payment, or any return present. Woleai, in accepting the gift, assumed an obligation and will make a return when possible. But it is hard to see what it will be, unless Ifalik, and not Woleai, should be devastated by a typhoon. What Woleai has that Ifalik has not is mainly fish; and native methods of preservation would not get it to Ifalik in good condition. (The people do not make salt, and their smoking of fish, to be effective, has to be almost continuous.) One meager present of preserved fish was indeed brought in one of the canoes from Woleai. It was apparently a surplus from the supply taken on for the voyage; at least there was only enough for the chiefs. I did not get a close look at

it to see whether it was preserved in any other way than the usual smoking. Tom kept us away; rather officiously, it seemed, yet his explanation was doubtless true. We would not like it, he said, 'because stink'."

2; Damm et al. --122 (1909) 1938 Woleaians
438 Aurupik

Many of the neck decorations are sold in the East; the Polowat inhabitants were glad to buy them.

2: Damm et al. --131 (1909) 1938 Woleaians
116, 438 Aurupik

Aurepik was an important center of commerce for spondylus ornaments. These red shells are found in such abundance that they have become one of the principal articles of commerce, and they are exported in great quantities to the Yap inhabitants, who pay for them with curcuma roots. There is also lively commercial activity with Lamutrik, Ifaluk, Faraulip and Polowat.

3: Thilenius and Hellwig--271 (1909-10) 1927 Woleaians
116, 424, 438 Lamotrek

Certain songs are, as it were, family-property; they are bequeathed to the son only, but may be imparted to others if suitable return is made for it. The intercourse with Yap is rather intense. From Yap even the red paint is obtained which, made durable by an admixture of breadfruit tree sap, is used for coloring the outer sides of the canoes .....

3: Thilenius and Hellwig--350 (1909-10) 1927 Woleaians
116, 276, 438 Lamotrek

The natives almost begged for tobacco, and Krämer made high offers; but they rather denied themselves the pleasure of tobacco and kept their good articles for themselves. Krämer offered, for instance, 6 pounds of tobacco for a good Aúrepik belt, but without success.

4: Krämer--82 (1909) 1937 Woleaians
116, 438, 574 Lamotrek

Trade is carried on principally with Truk. Attention is given to the question of tribute paid to Yap. I learned the following story in this connection: a woman, Lefagemai from Lamotrek drifted west and reached Yap, where she was hospitably received by the chiefs. When she was ready to sail back home she received presents of turmeric (reng) for herself and for all the chiefs of the islands, who in turn were obliged to make tribute payments.

4: Krämer--82-83 (1909) 1937 Woleaians
438 Elato

[VMM: For a discussion of the extent of trade, and the articles traded, see 4: Krämer 82-83.]

4: Krämer--82-83 (1909) 1937 Woleaians
116, 438, 484 Lamotrek

From early times on, the Lamotrek islanders have undertaken voyages to Guam with the purpose of trading ropes, fibers, mats, shells, etc. The goods which they wanted to trade they took to Poloat and exchanged them for turmeric (rang) and red shells (faibar) although this fact did not keep the natives of Poloat from undertaking their own voyage to Guam. But, as it were, they asked for permission to sail their ships from Lamotrek, which ruled over the sea as far as Poloat and Ifaluk.... With reference to Yap the following ought to be added: they sent their trade goods to Oleai, to Vótagai, for they feared the Yap islanders, thinking that they had at their disposal more effective mádjemadj magic for typhoons and illness. [83] The things of Lamotrek belong to the chiefs Ruébong and Inefel; Ruébong is the head and Inefel is his assistant.

When the trader Lewis came to Gogilrau* and reproached him for spoiling the children on the island he answered: it is not us, but their own gods who spoil them, because they have broken the old taboos; Aluelap gave them women for natural use, but they abused them.

* Another name for Agupelior on Oleai?

4: Krämer--184-185 (1909) 1937 Woleaians
116, 484, 438 Woleai

The Oleai islanders undertake commercial voyages that take them as far as Truk, where they trade "reng" the powdered root of the curcuma, the gold of Oleai, for [185] woven mats, ornaments, and canoes.

4: Krämer--250-251 (1909) 1937 Woleaians
116, 438 Woleai

Trade goods other than money were: mats, dŏr (tor) and sap, bilis. Furthermore iron and boats should be mentioned [251] for Oleai, whereas the various islands of the Oleai group had special markets. The natives of Raur sailed to Faterai (Ululsi) and those of Paliau, Lolepeleg and Vosavo on East Volea and the island of Mariong to Falalap (Ululsi). Tagaulap, Soluap and Iefang of West Volea took their goods to Maiangeang and Falalap (Ululsi). Falális and the village of Bígol on Votagai, finally, transported their trade goods to Tulei on Feis.

5: Kittlitz--149-50 . (1827-8) 1858 Woleaians
116, 177, 438 Elato

Elato is more closely connected with Guaham than the other Caroline Islands; the Spanish ships which come from there generally stop at the harbor when they visit the Carolines to get holothurians, especially trepangs, which are used for their commerce with China. Then you usually find some of the Elato natives on Guaham; [150] they frequently spend years there and enter their canoes into the government service. They keep up a kind of regular communication between Guaham and the other islands of the Marianas and transport the local products to the main island. During our stay we got acquainted with a tamol from Elato, whose name was Orolitau; he and a considerable number of his countrymen took charge of this Spanish trade between Guaham and the neighboring islands, Seypan and Rota. They gave Captain Lütke a lot of valuable information about the situation of the various coral islands near Elato.